291 pretty pleated skirts. Their upper garment, a very open-necked bodice, is ultra modern, but it must
•[834] be recorded that though married women expose their breasts unmarried girls never do so. Women
292 wear no head-dress. Indeed, a year or two after
302 marriage they wind their hair into a horn that makes the wearing of a hat impossible. This peculiar coiffure is a sign of motherhood, and it is a proud day when a woman can dress her hair in this manner. Her "horn is exalted". Unmarried girls wear their hair in two plaits, something after
301 the fashion of English schoolgirls. Young men, as well as young women, wear brass or copper ear-
292 rings, and on gala occasions every one, man or woman, has a beautiful embroidered gown. In general the dress is pleasing, even picturesque, and harmonises beautifully with the mountains on which they live. It is not unusual for a missionary to be presented with a gala gown. English friends are highly amused when they are told that such a gown was grown in a village garden. Like Joseph's coat it is of many colours. The cloth is woven from hemp cultivated in a nearby hamlet, the woollen texture is made from wool sheared from mountain sheep, the pretty colouring is obtained from plants and roots gathered on the hills—in a word it was grown in a village garden.

[535] Everybody is fond of noise, dancing and music.
534 The musical instrument par excellence is the *ggeh* which is played by the young men, who are popular and admired according to their ability to blow it. A *ggeh* is made of bamboo pipes,

A /58 cont./
M watched us everywhere, while we had difficulty persuading
857 them to continue their activities or their games in our presence.
123 Finally, we had no other choice but to make our observations,
[126] as well as my Contax snapshots, with Zeiss-Tessar and Tele-Tessar lenses from carefully prepared concealments, such as house walls with holes in them and the like, for as soon as we had disappeared from sight, the children went back to their usual activities or romped about.

1. Children at Play and Work

A
M
857 As soon as the children have outgrown babyhood, their activities during their free time are usually separated from those of the adults. No one stimulates the children at play; at most they are watched with amusement, but never interfered with, and the play of children is by no means regarded as a useless activity. They are made to work, but during their free time they are allowed to do as they please.

The children of the Meau, as well as those of the Akha, are very fond of play and very active. They never loiter about; as a rule one can say that an inactive child is sick. Otherwise they are altogether enterprising and v[illegible], and in this respect there is no change in the various stages of childhood.
M
●834 There are, to be sure, groups of boys and of girls, which I shall
857 come back to later on, but there is no strict separation among the Meau; boys and girls often play together. This is the natural result of the fact that children, regardless of sex, must take care of their younger siblings. /59/ A seven-year-old boy, for example, takes care of his three-year-old sister, whom he carries about with him in the child-carrier, just as readily as a little girl takes care of her younger brother.

/117 cont./

764 114 Other forms of burial, including platform-burial, are unknown among the Meau in Thailand according to my observations, contrary to the statements made by Seidenfaden (2).

2. II, p. 173.

765 /118/ And just as little is known about any later digging up of all or part of the corpse. On the other hand, according to statements of the Meau, the Yau later clean the bones of their dead and then rebury them. Lanjonquière (1) heard similar

1. II, p. 319.

accounts, but reports: "It appears improbable that the Black Meau of Pakha dig up the bones again after three years, clothe them anew, and bury them again."

764 114 Contrary to my observations, Dhuraratsadorn (2) states

2. Page 173.

that, to be sure, no burning, but three types of burial are practiced among the Meau. As the first he names the lowering of the body sheltered in the coffin into the grave in the earth, as the second the erection of a high stone grave-mound on the grave, and as the third the platform burial. I do not find his assertions substantiated, however, either through personal observations or by other authors.

765 [292] The mourning period lasts twelve days. During this time, a white turban is worn by the closest relatives of the deceased, his parents and the surviving wives and children. Abadie (3), by the way, describes the same observation.

3. Page 153.

[582] [834] After the death of one of the parents, the children,

/118 cont./

765 and likewise a widower after the death of his wife, are for-
582 bidden to marry or to have sexual intercourse for one year.
834 Widows, however, are subject to these restrictions for one
week. The festival of the dead is celebrated one year after the
769 funeral at the latest. The date is not fixed; a sufficient supply
of food is collected for it first, since all the relatives and
friends of the deceased, even from the neighboring villages,
appear at this celebration. One to three pigs are slaughtered,
[556] depending on the wealth and the social position of the deceased
[574] and on the number of guests, the feast is prepared, and alcohol
[782] and rice are also served. No sacrifices, however, are offered
on this occasion, and there are no subsequent ceremonies.
764 Lajonquière (4) gives an impressive, somewhat different

4. II, p. 318.

description of a Meau burial: "The burial customs are not always the same among the various tribes, but in our opinion the following are the most invariable ones: When a Meau has died, the sorcerer, provided that there is one in the area, is informed. With or /119/ without his help, the deceased is clothed in his best garments and tied in an erect position to one of the partitions of the house; then the funeral rites begin, in which the friends and neighbors participate. They last three days, during which there is a succession of feasts and dances. They eat in honor of the dead and with many kind words invite him to participate. His children even try to squeeze pieces of meat between the stiff lips.

764 One or two buffalo have been slaughtered for the guests;
775 a dog is killed for the deceased, prepared, and, with a paper string in its mouth, which is tied to the wrist of the corpse, is put beside it. (A Meau whom we questioned about the meaning of this custom told us that the dog was assigned the task of leading his master on the paths of the other world.)"

/213 cont./

123 woman showed that she was suffering from hookworms, which
262 could easily be cured.
[164] I have already mentioned the taboo which comes into ef-
784 fect, in case of a death in a village, for the village community
765 as well as for the mourners and especially for the family whose
member has died. Food prohibitions are not tied in with death,
[262] but after the death of a woman, the children and the widower
[834] have to refrain from sexual intercourse for one year whereas
after the death of the husband, widows are subject to this
commandment for only one week.

834 Marabail (1) reports of the Meau in Tonkin that after the
846

1. Page 451.

birth of a child the parents may not have sexual intercourse with each other.

835 The incest taboo is observed very strictly among the Meau in Thailand. It is forbidden for young blood-relatives of the opposite sex to stand together or to look or smile at each other. Since, as I stated earlier, any Meau man to whom a girl offers
[273] a glass of alcohol views this, according to custom, as an invita-
[832] tion, it is strictly forbidden for girls /214/ to serve alcohol or even to drink to men against whom the marriage prohibition applies for them.

533 In the fields of the so musically inclined Meau, one does
461 not hear singing during the work or during rests, because this
784 would violate a taboo. It is believed to be certain that non-
[626] observance would bring a misfortune, that one of the workers would be hurt, either by a tool or by part of a falling tree.

784 Just as the Meau in their cult practices do not in general
[177] want to borrow anything from the pertinent customs of the other peoples living around them, so are the many prohibitions of the Chinese unknown to them or ignored. On the other hand great significance is attached to every native taboo. Every taboo is in force for the entire life of the individual as well as for the whole tribe; the only exceptions are taboos that are
[756] limited in time, which are automatically lifted after the